

The Columbian Star.

WASHINGTON CITY, SATURDAY MORNING, NOVEMBER 13, 1824.

[No. 46.]

The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

Three dollars per annum, if paid in advance, or within six months after subscription, or for dollars, should payment be deferred.

Advertisements by the square, 50 cents, for the first week, and 25 cents for each succeeding week.

Every person, for obtaining five responsible subscribers, shall be entitled to the Star gratis.

Communications intended for publication in the Columbian Star, should be addressed to

J. D. KNOWLES, the editor: Letters on religious, to JOHN S. MERRAN, the publisher,

should be sent to the cause of the Columbian Star.

Communications.

For the Columbian Star.

HISTORY OF THE HISTORY OF THE WALDENSES AND ALBIGENSES.

[Compiled chiefly from Jones' History.]

No. IV.

The flight of Peter Waldo from Lyons, and the consequent dispersion of his flock, throughout the south of France, took place in the year 1163. The Pope, anxious to suppress in its infancy every doctrine that posed his exorbitant power, convened, in the year of the same year, a synod at Lyons, a city of France, at which his bishops and priests, in the country of Toulouse, were strictly enjoined to adopt such measures as appeared best calculated to protect his favourite object. These injunctions were obeyed and executed with the most rigour. Many of the Waldenses fled to the valleys of Piedmont; and proceeded to Bohemia, and not a few fled to Spain, whence, in 1194, they were banished by Alfonso, "as enemies of the cross of Christ, profaners of the Christian religion, and public enemies to their king and kingdom."

In 1221, Earl Raymond died, and was succeeded by his son Raymond, who soon banished the inquisition from his dominions. Pope Innocent III. also died about the same time, and was succeeded by Honorius III. who was no sooner elevated to power, than he issued his denunciations against all heretics, and violators of the ecclesiastical immunity. He excommunicated the young Raymond, and commanded the Dominicans to proclaim a holy war against him and his adherents, to be called the penance war. Louis, king of France, was induced by the treaties of the Pope to join them, and take arms against the Albigenses. An army of crusaders was collected and Louis at their head, sat down before the city of Avignon. Raymond defended the city with great bravery, and the enemy were on the point of raising the siege, when, by the perfidy of the Pope's legate, they gained admittance into the city, and put the inhabitants to the sword.

Avignon being thus taken, the crusaders next bent their forces against Toulouse. This city, which was most gallantly defended, maintained a long siege, but was at length taken, and Raymond compelled to submit to most disgraceful terms.

From this period the Albigenses declined greatly in France. Being no longer permitted to find an asylum under any of the reigning princes, such of them as escaped the edge of the sword and the vengeance of their adversaries, fled for refuge into the valleys of Piedmont and other places, where they might enjoy the liberty of worshipping God according to a good conscience. A circumstantial detail of their persecutions during the first thirty years of the 13th century would fill volumes. The perfidy, the barbarity, and hypocrisy of the scenes over which Pope Innocent presided, cannot be fully represented. Limberch says, that one of the Dominican friars was called 'the hammer of the heretics,' on account of the number he burned or buried alive. In Alby, La Vaur, Gaillac, Las Cures, St. Antonin, and other important towns, hundreds perished in the flames. In Paris, 14 teachers among the Albigenses were burned. In England, says Thuanus, they were treated with more mildness, if loss of life be the measure of punishment, for they were only branded with a hot iron, on their shoulders or on their foreheads.

But, independent of those that fell by the edge of the sword, or were committed to the flames by the soldiers and magistrates, the inquisition was constantly at work from the year 1206, to 1228, and produced the most dreadful havoc among the disciples of Christ. The number apprehended during the last-mentioned year was so great, that it was pronounced impossible to defray the charge of their subsistence, or even to provide stone and mortar to build prisons for them. Several archbishops therefore petitioned the monks of the inquisition to defer a little their work of imprisonment, till the Pope was apprised of the immense number apprehended. In 1229, the council of Toulouse forbade laymen to have the use of the Old and New Testament. They, who out of devotion, desired it, were permitted to have a Psalter, a Breviary, and the Hours of the Virgin—but these were positively forbidden

should confess themselves vanquished. The proposal was accepted—the place of conference agreed upon was Montreal, near Carcassonne.

Arnold Hot, on the side of the Albigenses, undertook to prove that the mass and transubstantiation were idolatrous and unscriptural—that the church of Rome was not the spouse of Christ—and that its polity was of a wicked and pernicious tendency. He discoursed upon the subjects four days with such readiness, perspicuity, and forcible reasoning, as to produce a strong impression on the minds of the audience. Arnold called upon his opponents to defend themselves. But it was soon announced by the umpire of the papal party, that nothing could be determined—because the army of the crusaders was at hand. What he asserted, was, alas, but too true. The papal armies advanced, and by fire and faggot, instantly decided all the points of the controversy. Dr. Grosvenor says, that above 200,000 of the Albigenses were destroyed in the short space of two months. Count Raymond still extended towards them his protection and patronage, for which the Pope sent against him an army of crusaders. He was induced to submit, under the most humiliating circumstances, and promise strict obedience to the papal authority. But the army was still kept in the field, taking possession of the cities of the Albigenses, filling their streets with slaughter and blood, and committing to the flames such as they took prisoners. Beziers was destroyed by fire, and its inhabitants to the number of 23,000 were indiscriminately massacred. Casarius informs us, that when the crusaders were about to enter the city, knowing that there were many Catholics mixed with the heretics, and hesitating how they should act in regard to the former, application was made to the abbe of Citeaux, for advice, who instantly replied, "kill them all—the Lord knoweth them that are his." The city of Carcassonne shared a similar fate, not however without immense loss to the army of the crusaders.

The Earl of Montfort, a man of a fierce and ungovernable temper, was now appointed to the supreme command. Under the mask of piety and religion, he set no bounds to his rapacious cruelty, but plundered, assassinated, and committed to the flames the poor Albigenses, without regard to character, sex, or age. After a series of cruelties the most shocking and barbarous, he was killed by a stone, in 1218, at the siege of Toulouse.

In 1221, Earl Raymond died, and was succeeded by his son Raymond, who soon banished the inquisition from his dominions. Pope Innocent III. also died about the same time, and was succeeded by Honorius III. who was no sooner elevated to power, than he issued his denunciations against all heretics, and violators of the ecclesiastical immunity. He excommunicated the young Raymond, and commanded the Dominicans to proclaim a holy war against him and his adherents, to be called the penance war. Louis, king of France, was induced by the treaties of the Pope to join them, and take arms against the Albigenses. An army of crusaders was collected and Louis at their head, sat down before the city of Avignon. Raymond defended the city with great bravery, and the enemy were on the point of raising the siege, when, by the perfidy of the Pope's legate, they gained admittance into the city, and put the inhabitants to the sword.

Avignon being thus taken, the crusaders next bent their forces against Toulouse. This city, which was most gallantly defended, maintained a long siege, but was at length taken, and Raymond compelled to submit to most disgraceful terms.

From this period the Albigenses declined greatly in France. Being no longer permitted to find an asylum under any of the reigning princes, such of them as escaped the edge of the sword and the vengeance of their adversaries, fled for refuge into the valleys of Piedmont and other places, where they might enjoy the liberty of worshipping God according to a good conscience. A circumstantial detail of their persecutions during the first thirty years of the 13th century would fill volumes. The perfidy, the barbarity, and hypocrisy of the scenes over which Pope Innocent presided, cannot be fully represented. Limberch says, that one of the Dominican friars was called 'the hammer of the heretics,' on account of the number he burned or buried alive. In Alby, La Vaur, Gaillac, Las Cures, St. Antonin, and other important towns, hundreds perished in the flames. In Paris, 14 teachers among the Albigenses were burned. In England, says Thuanus, they were treated with more mildness, if loss of life be the measure of punishment, for they were only branded with a hot iron, on their shoulders or on their foreheads.

But, independent of those that fell by the edge of the sword, or were committed to the flames by the soldiers and magistrates, the inquisition was constantly at work from the year 1206, to 1228, and produced the most dreadful havoc among the disciples of Christ. The number apprehended during the last-mentioned year was so great, that it was pronounced impossible to defray the charge of their subsistence, or even to provide stone and mortar to build prisons for them. Several archbishops therefore petitioned the monks of the inquisition to defer a little their work of imprisonment, till the Pope was apprised of the immense number apprehended. In 1229, the council of Toulouse forbade laymen to have the use of the Old and New Testament. They, who out of devotion, desired it, were permitted to have a Psalter, a Breviary, and the Hours of the Virgin—but these were positively forbidden

to be translated into the vulgar tongue. "This is the first time (says the Abbe Fleury) that I have met with this prohibition."

While persecution was raging with relentless fury against the Albigenses in the southern provinces of France, their brethren in the valleys of Piedmont appeared to have enjoyed a large share of external peace. Their churches had rest, and walked in the fear of the Lord. The Dukes of Savoy, a succession of mild and tolerant princes, turned a deaf ear to the repeated solicitations of the priests and monks, and, from the year 1200 till 1487, a period of nearly 300 years, peremptorily refused to disturb or molest them. An effort was made to introduce the inquisition into Piedmont, but its establishment was wisely resisted.

Many of the Albigenses sought shelter from the storm by crossing the Pyrenees into the Spanish provinces of Arragon and Catalonia. They there established churches, and boldly preached their doctrine. But hither the vigilance of the inquisitors traced their steps, and accordingly, in the year 1232, the inquisition was brought into Arragon, and soon after established in Tarragona.

Constans says, that about the year 1213, Germany and Alsace were full of the Waldenses. Two considerations may enable us to account for this. One is, the destructive war that was waged against the disciples of Christ in France, supported by the terrors of the 'holy office,' which would necessarily drive them to seek security in other countries.

The other is, that a violent quarrel at this time between the Pope and Frederic II. Emperor of Germany, withdrew the attention of the former, from the persecution of the heretics, and they were allowed a season of respite. This quarrel retarded the establishment of the inquisition in the different parts of the German empire, and gave the Waldenses an opportunity of propagating their sentiments more extensively. But after the death of Frederic, the Pope proceeded with renewed vigour in his inquisitorial persecutions. Vignier states a fact concerning Echard, a Jacobin monk, who grievously harassed and oppressed the Waldenses in Germany, that is worth mentioning. After performing the duties of his office as inquisitor, for a long time, with the fiercest severity, he was induced by certain circumstances, to investigate the causes and reasons of the separation of the Waldenses from the church of Rome. The result was, that the force of truth prevailed over his prejudices, he became a pious man, joined the people whom he had long persecuted, and afterwards sealed his testimony to their faith by suffering martyrdom at Heidelberg. In France and Germany, the persecutions continued to rage, but still the disciples of Christ continued to increase in numbers and influence.

About the year 1370, a colony of Waldensian youths of Dauphine sought a new settlement in Calabria, where they enjoyed security and the benefits of toleration, until the year 1560, when they formed a union with the church at Geneva, of which Calvin was the pastor.

During the 13th century, the Netherlands exhibited many shocking scenes of the slaughter of the Waldenses. Here they obtained a new appellation—*Turlupins*—the wolves of Turin—because, driven from the society of men, they were compelled to dwell with the beasts of the forest.

In Poland, Lithuania, Italy, Albania, Lombardy, Milan, Romagna, Vincenza, Florence, Val Spolentine, and Sicily, many were found after the French persecutions. But even in these places the papal fury raged against them—they were executed, their houses razed to the ground, their goods confiscated, and, according to Perrin, the slumbering remains of the dead were dragged from their graves, and their bones committed to the flames. Reinarius Sanah says, 'they had churches in Constantinople, Philadelphia, [in Asia Minor] Scavania, Bulgaria, Digonia, Livonia, Sarmatia, Croatia, and Dalmatia.'

That the doctrines of the Waldenses had begun to spread themselves in England about the close of the 13th century, is sufficiently obvious, from a fact mentioned by Archbishop Usher, that in the reign of Henry III. 'the orders of the friars Minorites came into England to suppress the Waldensian heresy.' A most distinguished character in Ecclesiastical History appears to have lived in England about this time—Robert Greathhead, bishop of Lincoln. He was an opposer of the papal authority, preached the doctrines of grace with discrimination and fidelity, and contributed not a little to the advancement of evangelical piety within the limits of his diocese. The Pope designed acts of the greatest severity against him, but was much restrained by the conclave of cardinals who feared a tumult, and who, on this occasion, uttered the memorable prediction—"It is evident, that a revolt from the CHURCH OF ROME WILL ONE DAY TAKE PLACE IN CHRISTENDOM."

* Mede and Newton compute the number of Albigenses put to death in France, between 1206 and 1228, at 1,000,000. Clarke, in his Martyrology, doubles the number.

For the Columbian Star.

COUNT THE COST.

The imbecility of the human character is in nothing more apparent, than in the disposition which so extensively prevails to indulge in self-gratification, at all hazards; and the inconsistency of men is no less manifest when they censure every thing which does not accord with their own notions, although they themselves are governed by principles in many respects similar. The debauchee is quite averse to counting the cost, when he pursues a course which will inevitably destroy his health and fortune, but is commonly very fond of raising a "hue and cry" against exertions for the promotion of some good object which require a sacrifice of wealth, and the endurance of pain and self-denial.

Men do not count the cost when they allow the "sports of the turf," or others of a kindred nature, to call them from their ordinary business and to drain their pockets. Were the time and money squandered in these childish, not to say criminal amusements, employed in giving instruction to the ignorant, and food to the hungry, we are not at a loss to conceive that the peace as well as the temporal and spiritual welfare of the community would be promoted. Should the same attention be paid to the important concerns of religion, we should be reminded that society was in danger of suffering from people's neglect of their necessary employments.

When men oppose contributions for the support of the Gospel, even among themselves, under the pretext, that the Christian religion is a public imposition, they count the cost upon the supposition, that their private interests will sustain an injury; but they do not take into consideration, that the Gospel is the greatest blessing conferred by God on the human family.

When men exert all their influence to hinder the spread of the Gospel in foreign lands, alleging that it is draining our country of its wealth, they tell us to count the cost, lest our nation be reduced to poverty and distress. Why do not people agree thus with respect to the vast sums which are yearly sent abroad to procure foreign superfluities, which have but little to recommend them, excepting that they advance the temporal gain of a few individuals, and foster luxury and pride? Which manner of expending money the more greatly exhausts our resources, or is the more consistent with genuine philanthropy?

When professing Christians are reluctant to contribute for the support of Gospel institutions, and the universal diffusion of spiritual blessings, they do not certainly call to mind how much it cost the Son of God to purchase man's redemption, and that we owe all things to Him. If they were suitably affected with this sentiment, and 'counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord,' they would throw open their coffers, and exert themselves to the utmost, that 'like precious faith' might be enjoyed by all mankind. 'And let us not be weary in well doing: for in due season we shall reap if we faint not.'

When our Saviour instructed the Jews concerning a profession of his name, he said, 'and whosoever doth not bear his cross and come after me, cannot be my disciple;' and he illustrates his doctrine in these words; 'for which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?' Whoever thinks of openly assuming the Christian character, ought to weigh well in his mind the duties which it enjoins, and the difficulties and dangers through which he may be called to pass. If not prepared by divine grace to endure every hardship, and to value 'his father and mother, and wife and children, and brethren and sisters, yea, and his own life also,' less than Christ, he is not worthy of Him. He must consider that he will be obliged to strive against the greatest of adversaries, the world, the flesh, and the devil, and that if he fail in his warfare, he will bring his own soul into jeopardy, and the cause of Christ into reproach.

In a word, all who do not love and obey the Gospel, 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, for a season,' neglect to count the cost.

Extract of a letter from a clergyman in Georgia, to his correspondent in Washington City.

DEAR BROTHER,

Brother Compere visited the Ocmulgee Association, and presented his books and accounts to the subcommittee of the Board, under whose immediate care the Withington station is placed. These were quite satisfactory. He exhibited specimens of the writing of some of the pupils, and a letter addressed to the patrons of the institution, which were pleasing. This letter was from the same boy, from whose correspondence brother H. Holcombe copied one which appears in the Star of the 11th September. I think it would please many of the readers of the Star, and therefore I transcribe it for the inspection and use of the Editors. It stands thus:

WITHINGTON STATION, August 24.

DEAR FRIENDS,

I take this opportunity of writing a few lines to thank you for your kindness in fixing a Mission school in this nation, where I, with many others, enjoy the privilege of instruction. We have not many persons in our nation who encourage us. Our fathers are ignorant, and know but little of what is good for us. They do not listen much to good instruction, because they have been led by wicked white people so long, and they know not who are really friends to them. I hope you will not give us up on account of their ignorance. All you good people have had great compassion on us, and have been at great trouble with us, to do us good. This is a dark and ignorant nation. The teachers, who attend very closely to us, do often give us good instruction,

and are very kind to us, and treat us well. They often pray for us, and wish that we may become useful to our nation. I should like to write a great deal more, but I am not well acquainted with the English language. I hope you will pray for us, that God may bless us, and enable you to keep on in your good work.

I am, your obedient servant,

JOHN DAVIS.

Religious.

From the Boston Telegraph.

FACTS COLLECTED FROM THE MISSIONARY HERALD FOR NOVEMBER.

Bombay.—A letter from the Missionaries at this station, dated January 6, 1824, states that, since they last wrote, they had printed an edition of John's Gospel comprising 2,500 copies, and 3,500 copies of a tract containing forms of prayer, hymns, and the like. They were wishing to publish, as soon as practicable, new editions of Genesis, Luke, Acts, Romans, and onward, to the close of the New Testament. A printing office had been completed on the vacant ground adjoining the chapel. The number of schools had increased to 26, containing 1,454 scholars; and were receiving the encouragement and patronage of several English gentlemen resident at Bombay, among whom may be mentioned the Governor.

Palestine Mission.—Extracts from Mr. Goodell's Journal, extend from Feb. 10, to April 2, 1824.—Walking on the terrace of the College at Antoura, Mr. Goodell counted 12 convents situated on the adjacent elevated peaks of the mountains. His feelings were strongly excited by the ringing of a bell (the only one he had heard in that country) which belonged to one of them; the sound of which, echoing sweetly among the mountains, recalled to his mind the churches, academies and colleges of New England.—The climate of Palestine in the month of February is extremely unpleasant; being little else than a constant succession of rains, at the temperature of from 50 to 60 degrees of Fahrenheit. March, on the contrary, is a delightful month—the sky being for the most part cloudless, and the face of nature clothed with bloom and beauty. Oh what a contrast, at such a season, does the natural scenery form with the moral! The latter is gloomy indeed. True, there are those who bear the name of priests; but the Catholics perform their services in Latin, the Greeks in ancient Greek, the Jews in Hebrew, and the Turks in Arabic: so that scarcely any of the hearers can understand a sentence of what is uttered. Moreover, these unfaithful stewards never in any instance visit the people of their charge, for the purpose of communicating instruction and counsel. On the 20th of February, Mr. Goodell met with the Rev. Samuel Cooper, a Catholic priest, from Philadelphia in the United States, who was going on a pilgrimage to Jerusalem.

Cherokees of the Arkansas.—A letter from Mr. Finney, dated Dwight, June 30, represents the schools and the concerns of the mission generally, as encouraging and prosperous. The parents of the scholars are becoming more and more pleased with their remaining at the schools; and consequently a greater degree of improvement is observed. In some few instances, such an earnestness to become acquainted with the Gospel has been manifested by individuals among the Cherokees at this station, that they have willingly and patiently sat hour after hour, to hear its solemn truths inculcated and explained. At one time, Mr. Finney was almost constantly employed in this way with five or six of them, from Sabbath morning to 12 o'clock on Monday.

Cherokee Mission.—Speaking of a neighbourhood (at some distance from any missionary station) where he had been preaching as an Evangelist, Mr. Chamberlain says, 'The seriousness among the people appears to be on the increase; and I have a hope that some of them have passed from death unto life.' He remarks that, since last fall, there had not been, to his knowledge, any case of intoxication among the Indians in that neighbourhood; whereas they used to meet almost every week for frolics and all-night dances—drinking whiskey and fighting.

From the Choctaw nation intelligence has been received of the death of Mr. Samuel Moseley, on the 11th of September. He died happily, in the faith of the Lord Jesus, to whom he was eminently devoted.

Receipts into the Treasury of the Board, from September 21st, to October 16th, inclusive, \$5,983. Donations in clothing as usual.

From the Christian Secretary.

BAPTIST MISSIONS AMONG THE NORTH AMERICAN INDIANS.

Last Lord's-day the Agent for the Hamilton Baptist Missionary Society, the venerable Elder Joseph Cornell, of Galaway, N. Y. preached in the Baptist meeting-house in this city, and after divine service, read the circular of the Missionary Society, and in the evening a collection was taken up in aid of the mission. While pleading the cause of these hitherto too much neglected sons of the forest, the preacher related an anecdote quite in accordance with the true Indian character.—"Forty years ago, (said he,) I visited the Onondaga tribe of Indians, to preach unto them Jesus and the Resurrection. On this occasion, one of the chiefs of the tribe, said to me: When your fathers came to this land, we were the

be employed in preference to
cotton by the spinners.

NOVEMBER 13, 1824.

WASHINGTON CITY,
SATURDAY, NOVEMBER 13, 1824.

MISSION IN BURMAH.

Intelligence from Burmah has been received at Philadelphia, by the arrival of the ship *Factor*, in 107 days from Calcutta. The Burmese war was still in progress, with no prospects of its early termination. The British army had been drawn into Chittagong, for the purpose of a general attack on the Burman empire. It consisted of 30 to 40,000 inhabitants. The British force, had about 50,000 men, and was engaged in a battle with the Burmese, but the British army was defeated, and the Burmese were victorious. The British army was defeated, and the Burmese were victorious. The British army was defeated, and the Burmese were victorious.

The Tenth Annual Report is published in the last number of the American Baptist Magazine. This Society has twenty-seven young men under its patronage, of whom twenty are pursuing a Collegiate course, and seven are devoted to English and theological studies. The beneficiaries are required to refund one-half the amount allowed them, without interest, after finishing their studies, and if not then paid, to pay interest at the rate of six per cent.—The amount received, during the year, was \$2611 57; the expenditures were \$2761 86.

On the 23d of December last, the children educated by the Benevolent Institution, were examined by Dr. Marshall, the Secretary, in the presence of a large and highly respectable company. The general appearance, and the evident progress, of these poor children, about 250 in number, of whom between 80 and 90 were girls, were very pleasing.

REVIVALS.

A letter to the publisher of the Star, dated Bertie county, North Carolina, September, 10th, says—"The revival of religion is yet spreading in this county. On the third Lord's day of last month, I baptized 20; and on the 4th Lord's day of the same month, elder Ross baptized 44 persons. There have been baptized, in this county, during the present year, nearly 500 persons."

From a brother in Ohio, we learn, that there are considerable additions made to one of the Baptist churches in Cincinnati. He says—"We continue to prosper in our church capacity. Last Lord's day week, (October 9th) sixteen were baptized, and more are inquiring the way to the kingdom. May the good work continue and increase."

By a letter just received from an indefatigable labourer in the gospel vineyard, we learn that there is a precious revival in the town of Palmyra, (N. Y.) He says: "It is hoped that as many as an hundred have recently experienced a change of heart."

In Michigan Territory, where, until very recently, there was but one labourer of our denomination, (brother McCoy, missionary at the Carey station), the prospect of raising up churches to serve the living God, is brightening. Several pious and devoted servants of the cross have, within a few months, been added to the Carey station; and brother Elkanah Comstock, acting under the patronage of the New-York Missionary Society, is about to settle for a season in Pontiac, 16 miles from Detroit. Whilst he was at Pontiac, a month or two ago, on a visit, fifteen joined the church there in one day, and a number more, it was expected, would be added very soon: some by letter, and some by being buried with Christ in baptism.

A letter, published in the last number of the American Baptist Magazine, gives an account of a revival in Southbridge, (Mass.) During the past year, 40 persons are supposed to have shared in the gracious work, 27 of whom were baptized, and joined the Baptist church. For several years previously, there had been occasional additions. The church was constituted in February, 1817, consisting of 27 members. The present number is 87.

Another letter, from Woodville, (N. Y.) gives information of a revival in that vicinity. "Since May last (says the writer) 106 have been baptized into one church in our Association, and I have lately baptized 11 in Richland."

RECORD OF ASSOCIATIONS.

Albemarle.—Held at Balleger's Creek, (Vir.) August 13.—Churches, 15, Ministers,

communicate to the other any information of the kind referred to, without any delay. 6. Resolved, That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be published in the Latter Day Luminary, and in the American Baptist Magazine.

7. Resolved, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board, at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and, if so, that they shall take effect from the time of such notice being communicated to the Board.

8. Resolved, That on the concurrence of the said Committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be communicated to our missionaries in Asia.

O. B. BROWN, Vice Pres.

A true copy from the records.

JOHN S. MEEHAN, Recording Sec. pro tem.

Agreeably to the request of the Board, the committee nominated the Rev. Lucius Bolles, D. D. of Salem, as Assistant Corresponding Secretary; and the Hon. Herman Lincoln, of Boston, as Treasurer of the Convention. These gentlemen have been appointed by the Board.

These arrangements have given us much pleasure; and we anticipate the best results, both to the Burman mission, and to the general interests of the Convention.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

The Tenth Annual Report is published in the last number of the American Baptist Magazine. This Society has twenty-seven young men under its patronage, of whom twenty are pursuing a Collegiate course, and seven are devoted to English and theological studies. The beneficiaries are required to refund one-half the amount allowed them, without interest, after finishing their studies, and if not then paid, to pay interest at the rate of six per cent.—The amount received, during the year, was \$2611 57; the expenditures were \$2761 86.

CALCUTTA BENEVOLENT INSTITUTION.

On the 23d of December last, the children educated by the Benevolent Institution, were examined by Dr. Marshall, the Secretary, in the presence of a large and highly respectable company. The general appearance, and the evident progress, of these poor children, about 250 in number, of whom between 80 and 90 were girls, were very pleasing.

AFRICAN COLONIZATION SOCIETY.

Auxiliary Societies, under the superintendence of the Rev. Mr. McKenny, Agent of the parent Society in Washington, have recently been organized at the following places, viz: Hampton, Smithfield, and Suffolk, in Virginia; Murfreesborough, N. C.; and one in Sussex county, Virginia.

THANKSGIVING.

Thursday, December 2d, has been set apart, for thanksgiving and prayer, in the States of Vermont and Rhode Island.

"RE-BAPTISM."

We republished, a few weeks since, a paragraph, which stated, that several instances of re-baptism had occurred in the Baptist church, at Nobleborough, (Maine.) The Rev. Phineas Pillsbury, the Pastor of the church in question, has publicly contradicted the report, declaring, that "not one person has joined the church that had ever been excluded, nor a single person re-immersed."

TREASURER OF THE BOARD OF MISSIONS.

We have mentioned, in another part of our paper, the appointment of the Hon. Heman Lincoln, of Boston as Treasurer of the Board. The late Treasurer, Thomas Stokes, Esq. of New-York, resigned the office, in consequence of his infirm health. The Board of Managers have adopted a vote of thanks, for his faithful, able, and disinterested services.

MONUMENT TO BARON DE KALB.

The citizens of Camden, (S. C.) have determined to erect a monument to the memory of General de Kalb, and to invite General La Fayette to lay its corner stone.

GENERAL LA FAYETTE.

We had a report, says the Richmond Enquirer, that the General had been detained at Goochland Court House by an attack of the gout. But a consequent account of his reception at the Court House, proves this to have been a mistake. We also understand by private letters, that he arrived at Monticello on Thursday—that the meeting between himself and Mr. Jefferson was very affecting; clasped to each other's arms for several minutes; and that on Friday, the "Nation's Guest" was to visit Charlottesville, the University, &c.—The whole country, joyous, and animated.—A short repose amidst the classic retreats of Monticello must prove a great relief to the spirits of La Fayette. It has even become necessary to him; for his correspondence has so grown upon his hands, that it will require some exertion to get through it. His letters from Europe and various parts of the United States had accumulated to about 600; and two-thirds of these will require answers.

DIPLOMATIC.

General Alvear, the Minister from Buenos Ayres, and his Secretary, Colonel Yriarte, left Washington last week, to return home. We understand (says the National Journal) that Gen. Alvear has been appointed Commander in Chief of the army ordered to take the field in February next, against the Royalist Spaniards in Peru. Col. Yriarte will also have command in the expedition, as Engineer; in which department he sustains the character of peculiar merit.

AMERICAN LITERATURE.

American Entomology.—The following notice we extract from the Philadelphia National Gazette.—Thomas Say, Esq. Professor of Natural History in the University of Pennsylvania, has undertaken an extensive work, entitled "American Entomology, or Description of the Insects of North America." It will be comprised in five volumes octavo, and illustrated by coloured figures from original drawings executed from nature by the Professor, whose reputation and knowledge in the department of Natural History equal at least those of any other American savant. As an Entomologist he is without a rival. We have before us the first volume of the series, and are struck with its excellence in every respect.—Independently of its scientific merits, it is admirable as a specimen of American art in engraving and typography. As such, it deserves and will receive a place in every library, in the formation of which, taste, patriotism and the love of elegance have a share. The plates, text, and paper, possess the utmost beauty. The work is sold by Mr. Anthony Finley, at five dollars the volume,—a price by no means excessive.

PYROTECHNY.

Mrs. Cutbush, the widow of the late Professor Cutbush, of the Military Academy at West Point, has issued proposals for publishing by subscription, a new work by her late husband, entitled, "A System of Pyrotechny, comprehending the Theory and Practice, with the application of Chemistry, designed for exhibition and for war—in four parts. Containing an account of the substances used in fire works,—the instruments, utensils, and manipulations—fire works, for exhibition—and military Pyrotechny, adapted to the military and naval officer, the man of science, and artificer."

REVOLUTIONARY STATE PAPERS.

A volume of revolutionary state papers has been published in Massachusetts by Mr. Bradford, late secretary to that commonwealth: we wish that the impulse given by this work might be followed up by similar publications from the whole of the original thirteen United States. These papers have now become historical documents; and they would, if published, constitute the best history of the hopes and fears, the joys and despondencies of that perilous period. They are written in a style of plain, unadorned Roman dignity, and may be consulted by a student with equal pleasure and profit, whether he regard them as historical documents or models of fine writing.

PAUL JONES.

We are informed (says the National Intelligencer,) that Mr. Sherburne, of the Navy Department, intends shortly to publish an authentic Journal of the cruises of this celebrated commander, during the Revolutionary War. This Journal, which Mr. Sherburne has now in his possession, was written by the Hon. Elijah Hall (at present the naval officer at Portsmouth, New Hampshire, who was one of his Lieutenants, his confidential friend, and the only surviving officer that sailed with him during his cruises,) under the immediate inspection of Captain Jones, and contains every occurrence that took place from day to day—also the correspondence between them, and a correct list of our navy in 1776, '77, '78, '79, and '80—the names of the ships, where built, rates, and commanders' names, &c.

REVOLUTIONARY MEMOIRS.

We learn (says the Boston Centinel) that John Brazen Davis, Esq. of Boston, is engaged in preparing for publication a biography of the distinguished revolutionary patriot Alexander Scammel, for three years Adjutant General of the Continental Army. He has already received from the family of Colonel Scammel many interesting original letters and other materials for the proposed biography. It is hoped that any person possessed of facts connected with the life of this much loved officer, will transmit them to Mr. Davis.

ORDINATION.

On the 16th of October, Dr. LOYAL FAIRMAN, a member of the Baptist church of Whitewater, Hamilton county, (Ohio) was ordained to the work of the ministry. Sermon, by the candidate, (before ordination) from Col. ii. 9, 10.—"For in Him dwelleth all the fullness of the Godhead bodily And ye are complete in Him which is the head of all principality and power." Consecrating prayer, by Elder Lewis Dewese, of Indiana; right hand of fellowship and charge, by Elder Samuel Harris, of Indiana; concluding benediction by Elder Moses Hornaday, of Ohio.

CONSTITUTION AND ORDINATION.

On the 3d inst., a new church was constituted at Dedham, (Mass.) and Mr. SAMUEL ADLAM, called to be their Pastor, was ordained. Introductory prayer by Rev. Mr. Cookson; sermon, by Rev. Mr. Wayland; ordaining prayer, by Rev. Joseph Grafton; right hand of fellowship, by Rev. Mr. Ballard; charge, by Rev. Dr. Baldwin; address to the church, by Rev. Mr. Sharp.

COLUMBIAN COLLEGE.

The next semi-annual meeting of the Board of Trustees of the Columbian College will be held at the house of the President, on Wednesday, the 8th day of December next, at 4 o'clock, P. M.

By order of the President of the Board, ENOCH REYNOLDS, Secy.



BURMAN MISSION.

Since the article in a preceding column was written, we have been furnished with the substance of several communications just received from the missionaries at Ava. The latest date is February 19, several months earlier than the reported capture of Rangoon. No information from the latter city has been received.

Dr. and Mrs. Judson had located themselves in Ava. The health of Mrs. Judson was in an improved state. Dr. Judson had put up a temporary board-building for his residence, and for the accommodation of a female school. He solicits assistance from the Board to erect a brick building, as a greater security from the ravages of fire, which in Ava are frequent and fearful. Dr. J.'s letter is dated February 19, 1824. He was six weeks on his journey from Rangoon to his present residence. From recent occurrences, it may be supposed, that the Emperor had become less friendly to foreigners; the missionaries, however, express no apprehension as to their personal safety.

Dr. Price, in his letter of January 28, observes, that he was superintending some mechanical arrangements that appeared highly acceptable to the king. His house was nearly completed, and the king seemed gratified with its situation and appearance, and expressed his desire that similar ones might be built on the Golden River. Dr. Price had nearly become master of the spoken language.

MARRIED.

On Thursday evening, the 4th inst. by the Rev. Mr. Lynd, the Rev. THOMAS BARTON, of Pennsylvania, to Miss MARGARET SAMPLE, of this city.

On Tuesday evening last, by the Rev. E. Allen, at the residence of Commodore Rodgers, Captain ALXANDER S. WADSWORTH, of the United States' Navy to Miss LUTIZA J. DENNIS, sister of Mrs. Rodgers.

On Tuesday evening last, by the Rev. Wells Andrews, JOHN A. STEWART, Esq. to Miss ELIZA, daughter of William Dunlap, Esq. all of Alexandria.

On the 9th inst. by the Rev. Mr. McCormick, Mr. JOHN M. SANSBURY, to Miss WILLEY ANN FOWLER, both of Prince George's county, Maryland.

DIED.

On Sunday morning last, of a pulmonary complaint, after several years affliction, Miss MARTHA CLEMENTS, eldest daughter of Mrs. Christiana Hamilton, of this city.

On the 27th ult. in the 56th year of his age, Gen. RONALD YOUNG, for many years a resident of Alexandria, and late Judge of the Orphan's Court, of that county.

At his residence, near Harmony, (Pa.) on the 21st ult. Dr. HANSON CATLETT, Post Surgeon in the army of the United States.

At New-York, suddenly on the 3d ult. Capt. EDWARD TRENCHARD, of the Navy.

At his residence in Cooper county, Missouri, the Rev. LUKE WILLIAMS, a worthy pious, and successful preacher of the Baptist society. Mr. Williams was born in the western part of Virginia. While a boy, and for some time after he settled in the world, he was a hardened sinner, opposed to Jesus Christ and the Gospel plan of salvation. But he was renewed by the mighty grace, united with the Baptist church, and soon commenced preaching, in which service he laboured with unwearied fidelity and success. He emigrated to the Boon's Lick settlement at an early period, and though not at flattering prospects of wealth opened to the early emigrant, he resisted every temptation to become entangled in the things of this world. His labours in publishing the Gospel, and planting churches in these infant settlements, were incessant. Swimming creeks on horseback to arrive at his appointments, was a common exercise in his travels. The Gospel standard was planted by him on the extreme western boundaries of the state. In the great revival two years since, his labours were abundant, and the divine blessing followed. Professors of every denomination love his character, and his memory is revered by all. He left a wife and ten children, in destitute circumstances, but God will provide for them.

REPORT OF DEATHS.

In the City of Washington, during the month of October, 1824.

Bilious Fever - - - - - 1
Typhus do. - - - - - 3
Do. do. (coloured) - - - - - 1
Consumption - - - - - 3
Cholera - - - - - 3
Dropsy - - - - - 1
Decay - - - - - 1
Do. (coloured) - - - - - 1
Worms - - - - - 1
Unknown, (coloured) - - - - - 1
Still-born, do. - - - - - 2

Total - - - - - 17

Adults - - - - - 9

Children - - - - - 8

By order of the Board of Health.

Wholesale Prices Current.

WASHINGTON CITY, NOVEMBER 13.

ARTICLES.	Per	From	To
Bacon - - - - -	lb.	7 1/2	8
Candles - - - - -	"	10	12
Cheese - - - - -	"	7	9
Coffee, best - - - - -	"	18	20
" common - - - - -	"	16	18
Corn meal - - - - -	bush.	50	
Flour - - - - -	barrel	5 00	
" White wheat - - - - -	"	5 25	
Lard - - - - -	lb.	9	10
Lime, (Thomaston) retail - - - - -	cask	1 75	
Molasses - - - - -	gall.	28	
Oil, winter - - - - -	"	55	
Salt - - - - -	sack	3 00	
Sugar, best - - - - -	cwt.	11 50	12 50
" common - - - - -	"	9 00	
Whiskey, common - - - - -	gall.	25	27
" old - - - - -	"	45	

Poetry.

From the Literary and Evangelical Magazine.
WORDSWORTH'S POEMS.

Mr. Editor.—I have been pleased to observe, that a writer in the North-American Review has turned the attention of the public to the Poems of Wordsworth. I have often wondered why the enterprising booksellers of our country have not long ago put it in the power of our countrymen to read the productions of that extraordinary man. The reason, perhaps, is to be found in the literary influence of the Edinburgh Review over the understanding and taste of this nation. Wordsworth is, beyond a doubt, the most intellectual and original poet of his age; and his works abound in lofty sentiment, in beautiful description, and in a deep and touching pathos, scarcely to be equalled, certainly not surpassed by any other writer. I do not purpose now to pursue this subject. These very few remarks are intended simply as a preface to the following brief extract from *The Excursion*, which I send, for the purpose of filling up an unoccupied corner of your work.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to its ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intently; and his countenance soon
Brightened with joy: for murmurings from
Within
Were heard,—sonorous cadences, whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith; and there are times
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever enduring power;
And central peace, subsisting at the heart
Of endless agitation.

Miscellany.

PROMISING INDICATIONS IN INDIA.

Extract from a Speech at a Missionary meeting in London, by one of the Calcutta Committee.

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal. For six years I have travelled annually 3000 miles. I have therefore, enjoyed many opportunities of visiting your missionary establishments in that part of India; and as a member of your Calcutta Corresponding Committee, I have made it my study to become familiar with the labours of your missionaries; and it affords me unspeakable satisfaction to be able to state that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent Christian walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one may be misled when I state my firm belief that the labours of this Society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty-five years ago. The heathen parents, who would have been offended at the offer of a Bible or of any instruction, are now contented that your missionaries should teach their children the oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to questions put to them, in a manner which shows that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of learning what is contained in the sacred books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited; and not only are the sons of Hindoos sent to mission schools, but their daughters also are sent to be instructed by the wives of the missionaries! I have seen that highly-gifted lady, Mrs. Wilson, surrounded by her numerous female scholars; and want of funds is the only impediment to the increase of their numbers.—*This is the Lord's doing, and it is marvellous in our eyes.*

I have heard magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered Courts of Justice—noisy, insolent, overbearing—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict representations of these men; but now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard this question proposed, Whether the light of the Gospel could correct the moral turpitude of the Hindoos; or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society; but this meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of native converts; and I have been told by magistrates, that those professing Christianity within their districts were marked by their peaceable and quiet demeanour; not a single instance had occurred of their being prosecuted in courts of justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the Gospel had been communicated to them.

But I must remind you, my Lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts, in sending labourers to dig up the fallow-ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and

the fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

From the American Tract Magazine.
Addresses at the twenty-fifth anniversary of the Religious Tract Society of London.

[Concluded.]

REV. LEIGH RICHMOND.

"I am glad of this opportunity to apologize for my absence last year. I have so often enjoyed those meetings, that I should seem to have lost the very principles of the tracts we circulate, if a trifling cause had kept me at a distance. It was a cause which, while it reminds me of the lapse of time, will at the same time, justify my absence. I was with you in spirit, and in some degree in correspondence; but, as I am once more permitted to meet your assembly, I would say, that the affections formerly excited, connected with this meeting, and with this Society, and with the great principle of the circulation of tracts, are again renovated by all that I have heard, and by all that I see around me.

"I have been highly gratified in hearing the address of Dr. Morrison; it marked a faithful missionary labourer. Need I add that I rejoice to hear of the progress of the Paris Tract Society?"

[Mr. R. then proceeded to relate various instances of the utility of tract distributions which he had personally witnessed.—He had visited the Giant's Causeway in Ireland; while standing on the Basaltic Columns, a number of persons had crowded around him; among whom he distributed tracts, and obtained, in exchange, many of those wretched and vile publications which are actively disseminated.—He referred to the contents of the tracts, and said, that he never felt more tranquillity of heart, or a more pleasing anticipation of the happiness to be revealed hereafter, than one evening during this excursion, while lying on the deck, he enjoyed the calm serene around, reading some of the publications of the Society, and reflecting upon the truths they declare.]

"Some time since, when I was in the Isle of Wight, a friend proposed to erect memorials on the graves of the Young Cottager and the Dairyman's Daughter. On the grave of little Jane, a stone was placed. Many hundred were present; and the tract of 'The Young Cottager' was distributed under the window where she died. Upwards of one thousand persons, men, women and children, came to receive copies of that very tract. I only mention this, that every one may be led to pray that the distribution made under such circumstances may be accompanied by the divine blessings. I have reason to believe that it has; and I can mention that one of the tracts then distributed, was made useful to an aged female. I rejoice to be able to add, that she, though advanced in years, became as a little child, and was made one in spirit with the Cottager.

HON. BAPTIST NOEL.

"I had not the least intention when I entered this room, to say any thing in behalf of this interesting Institution; but I feel in the situation of those gentlemen already mentioned, who accepted the invitation of their commander to retire to the hill from whence they might survey the conflict; with this difference, that though I have not been engaged in the thick of the combat, and have only been a distant observer, I shall now be glad to dash forward and join your ranks; and I would say that it is incumbent on every one who calls himself the friend of man to support the interests of this Institution.

"These little messengers of mercy are received and read by those who would not open so great and so grave a book as the Bible; they serve as an introduction to the book of God, to which they point the attention of every one. In a family of distinction, in which religion has been remarkably progressive, the origin is to be ascribed, in connexion with another circumstance, to that most interesting tract, the 'Dairyman's Daughter.'

REV. TIMOTHY EAST.

"The author of 'The Dairyman's Daughter' has this morning heard that religious impressions were produced in high life from the perusal of that tract, and I have the gratification to say, that the reading of that tract originated the same effects in a family in humble life, now attendants on my ministry. An aged grandmother, a short time before she departed into the invisible world, had that tract put into her hand by one of her children; she read it; it was the means of her conversion; and she died in the faith of the Gospel. She bequeathed it to her grandson; he read it, and felt its power, and is now walking in all the commandments of our Lord Jesus Christ. I have also another attendant on my ministry, who was converted by reading the tract called 'Sabbath Occupations.' About the same time I also had the happiness to receive into our number a man who had been a known infidel. He was passing along the streets, when his attention was arrested by one of your broad sheets pasted against the wall, entitled, 'Fidelity and Christianity contrasted.' He read it; he could not join his infidel companions that night; they visited him the next morning, and inquired the reason of his absence; he told them to go and read the paper against the wall in — lane; and he no longer made one in their assemblies."

From Osterwald's Christian Theology.

THE END OF THE WORLD.

The dissolution of the world will be effected by fire. It has been believed among the heathen, that the world would not always endure. The Apostles often speak of the end of all things; but there is a most ancient and constant tradition concerning fire. The words of Josephus are memorable, Antiq. B. 1. Chap. 3 that Adam predicted the universal destruction of things, once by fire, and again by a deluge. The stoicks, Heraclitus, Empedocles, and the ancient Indian philosophers the Brackmans, taught the conflagration of the world. Cicero, B. 1. on the nature of the gods, introduces a stoick, saying, that the whole world will hereafter be set on fire. And Ovid;

Esse quoque in fati reminiscitur affore tempus,
Quo mare, quo tellus, universaque regio
coeli,
Ardeat, et mundi moles operosa laboret.
"Remembering in the fates a time to come,
When sea, and land, and air above shall burn,
And all this well framed world to ruin turn."
Seneca mentions the event; the Sybils and Druids taught it, and among the people of Siam, the Canary Islands, and various parts of America, the belief of it has been traced.

From the New-York Observer.

ANDOVER THEOLOGICAL SEMINARY.

From the triennial catalogue of the Theological Seminary at Andover, just published, it appears that the whole number of young men who have completed their education at that institution, from its establishment in 1809 to the present time, is 335. Of this number there were from

The remaining nine were not educated at any college.

Of the whole number, 165 are marked in the catalogue as settled ministers in different parts of the United States, 8 as professors in our colleges, 25 as missionaries in foreign countries, and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the remainder, were principally unknown to the compiler of the catalogue.

The following is a list of the missionaries to foreign countries:—

Gordon Hall	Bombay
Adoniram Judson	Burmah
*Samuel Newell	Bombay
*James Richards	Ceylon
*Edward Warren	do.
Benj. C. Meigs	do.
Daniel Poor	do.
Alfred Wright	Choctaws
Allen Graves	Bombay
Cyrus Kingsbury	Choctaws
John Nichols	Bombay
*Levi Parsons	Palestine
Pliny Fisk	do.
Miron Winslow	Ceylon
Levi Spaulding	do.
Hiram Bingham	Sandwich Islands
Jonas King	Palestine
Asa Thurston	Sandwich Islands
Isaac Bird	Palestine
William Goodell	do.
Daniel Temple	do.
*Samuel Moseley	American Indians
John C. Brigham	South America
William Richards	Sandwich Islands
Edmund Frost	Bombay

The following table shows the number of graduates for each year, from the establishment of the Seminary to the present time:—

1809—4	1815—18	1820—28
1810—32	1816—10	1821—30
1811—21	1817—20	1822—28
1812—12	1818—17	1823—24
1813—14	1819—22	1824—32
1814—24		

*Dead.

THE CONDITION OF HAYTI.

The National Gazette, of Philadelphia, published an interesting letter from Mr. Granville, which was intended as a reply to a letter from New-York, lately published, containing some objections to a colonization in Hayti.

Mr. Granville ranges the objections under the following heads, as relating in some way to these various subjects: Religion, Population, National Strength; the instability of the government, and the non-recognition by France. The following abstract of his letter will furnish a view of his most important statements and remarks. The first subject is religion, and on this he remarks:—

"I have said and repeated, that among us toleration is universal; and in saying so I am but the mere echo of our constitution.

Religion is the elder sister of legislation, and they exercise authority over different portions of the same empire; but as we do not recognize the right of primogeniture, the distinction in their powers is not allowed to prevent a good understanding between them. It must therefore be never forgotten on either side, that the judge is not the law, and the minister is not the religion."

On the subject of population, Mr. Granville states, that he has lately received the results of a new census taken in Hayti, which gives 935,335 as the population of the republic, among which is included the National Guard of 113,323 men. Her standing army, not included in this estimate, amounts to 45,323.

The extent of the Island, though differently stated by many writers, is thus given by the Count du Chastenet, according to observations made in 1784 and '85. It is 160 leagues long from east to west, and from 60 to 70 broad from north to south; with a surface of 40,000 square miles, without including any of the islands on the coast. The population of this extensive country has been much retarded by the war with France and intestine divisions, as well as by the pastoral manner of life which for a time prevailed throughout the greater part of the island. A brief view of the state of things, produced in different places by the different policy pursued by Christophe, Petion, and the Spaniards, will furnish some useful hints on the present condition of the island, as well as its prospects under the existing government.

The part where Christophe reigned is on the northern coast, and embraces one sixth part of the whole; and the situation of the inhabitants was such as might have been expected under the worst Roman Emperors. They were all obliged alike to labour at the fortifications continually erecting for the security of the power which oppressed them; and the under officers of the government were allowed as little respite as the common people, who were all forced into this employment, even to the old men, the women and the children. This region, although as fertile as that governed by Petion, now contains only 367,721 inhabitants.

The part of the country inhabited by Spaniards is no less remarkable for the fertility of its soil than for the indolence of its population, and contains only 61,468 souls; while the remaining division, which enjoyed the government of Petion, although forming in extent only one-sixth of the island, contains, according to the census, no fewer than 506,146—a greater number than all the other five-sixths—notwithstanding that a considerable emigration has recently taken place towards the northern parts. These differences are attributed by Mr. Granville, with every appearance of justice, to the different policy and habits of the different regions; and he states that he shall soon be able to lay before the public the reports of the Secretary of State for the last five years, which will place the subject in a still more striking point of view, and show what powerful causes have operated to retard population in Hayti.

In reply to the objection that Hayti has not been recognised as an independent power, the eloquent writer remarks: "We have broken off all communication with the islands of our archipelago; and without leaving our territory, we dispose of our productions, purchase the products of foreign manufactures, and see in our own ports the ships of England, the United States, Germany, Sweden, the Hanseatic towns, and even of that power whose national pride has so long refused to allow us to escape from its control, but which does not blush to borrow the flags of other nations to trade with us. If our government is not acknowledged, it is because we prefer to remain as we are.—Trahit sua quemque voluntas.

"We are not recognised by any body; and yet we are recognised by the whole world. If our independence were publicly acknowledged by France, we might buy and sell to the amount of some millions more; but we should not be the more independent."

From the Delaware Circular.

PROGRESS OF LIBERAL SENTIMENTS.

The Rev. William Hogan, formerly pastor of the Roman Catholic Church of St. Mary's in Philadelphia, on the 11th ultimo, addressed a letter to Messrs. John Dempsey, P. McClean and others, pew-holders in said church, in which he mentions having read with much satisfaction a letter by them addressed to him. From Mr. Hogan's letter we make the following extract:—

"In the first place (says Mr. Hogan) I wish to acknowledge no right on the part of the Pope, to interfere directly in the civil or religious concerns of this country, which, in one of his last communications to the former Trustees of St. Mary's Church, he had the unparalleled effrontery to style his American colonies. *Risum teneatis?* 2dly, I wish the service of our church to be performed in the English language, or in that of whatever country our creed may be introduced into: this to be done as soon as we can have a correct translation printed; the service to remain as it is until then. 3dly, The celibacy of the clergy should be abolished, as a restriction unnatural, unlawful, and unscriptural. [The Rev. gentleman proved the sincerity of his assertion by lately taking unto himself an help-meat.] 4thly, The holy communion should be administered in both kinds, and not oftener than once a month, unless in cases of sickness or the intervention of some great festival. 5thly, The doctrines of general and particular indulgences should be considered as the offspring of papal and monastic avarice, and rejected in all its forms. 6thly, The use of relics, scapulars, beads, and all such articles of monastic traffic, should be discontinued. 7thly, No monies should be received for mass for the dead, blessed candles, holy water, &c. If, as soon as you can repossess yourselves of St. Mary's Church, you adopt these rules of discipline, which I propose to you, I shall feel it a duty to become your pastor; or should you prefer separating entirely from that church, and building one for yourselves, I will subscribe *two thousand dollars*, and give my services gratis, until such time as the church can afford me a salary."

Advertisements.

COLUMBIAN

Cigar Manufactory,

AND

NEW SNUFF STORE.

SAMUEL GRUBB

HAS opened a store, within a few days, on the Pennsylvania Avenue, opposite M. Pool's Auction room, and five doors east of Jesse Brown's Hotel, and offers for sale, a general assortment of Snuff, just received from New-York, Philadelphia, and Richmond—viz.

Lorillard's Macouba,
Hamilton's ditto.
Princes Mixture,
Dunkirk,
Coarse and Fine Raffee, 1st quality,
Hardham's No. 9.
Martinique,
Strasbourg,
Cephalic,
J. Guignon's Natchitoches,
Scotch, in Bladders, 1st quality,
Ditto, in bottles, 1st & 2d quality, &c.

LORILLARD'S

Best Cut Chewing Tobacco;

The Virginia Large and Small Twist, of superior kind, constantly on hand.

Genuine Havana Cigars,

and those of 1st and 2d quality of Spanish tobacco, made in Baltimore, and at his own manufactory.

ALSO,

LA FAYETTE SNUFF BOXES,
LANDSCAPE DO. DO. &c. &c.
All of which are offered at wholesale and retail.

S. G. Having made arrangements to be provided with the best articles in his line of business, respectfully solicits a share of public patronage.

Orders from the country will be thankfully received, and punctually attended to, at low prices for cash.

Washington City, D. C.

Oct. 23—

PROPOSALS,
BY THE REV. DANIEL SHEPHERD,
FOR PUBLISHING
THE FOLLOWING VALUABLE WORK
THE
Cause of God and
IN FOUR PARTS
CONTAINING,

- I. An EXAMINATION of the principles of Scripture made use of by the Arminians in favour of their doctrine, Particular Redemption, Sin, Efficacious grace in Conversion, and the Final Perseverance of the Saints.
- II. A VINDICATION of the Arguments on such passages of Scripture, as prove the Doctrines of the Baptists, Particular Redemption, Sin, Efficacious grace in Conversion, and the Final Perseverance of the Saints.
- III. A CONFUTATION of the Arguments from Reason against those Doctrines.
- IV. THE JUDGMENT of the American Church: or, the Sense of the Writers of the first Four Centuries concerning them.

To which is added,
A VINDICATION of Part IV. of the above, relating to the Ancient Church, about some things in Controversy with the Arminians, from the Cavils, Calumnies, and Defamations of Mr. HENRY HARRIS.

BY JOHN GILL, D. D.
First American, from the fourth London edition, and improved, by the Author.

The Philadelphia Baptist Association, 1823, recommend the work above to their brethren throughout the United States.

TERMS OF PUBLICATION.

- I. To be printed in two large volumes, containing upwards of 900 pages.
- II. To be delivered to subscribers at two dollars and fifty cents per volume in neat sheep binding, at two dollars and fifty cents each.
- III. Each volume to be delivered, or, in complete sets, as may be desired by subscribers.
- IV. A discount allowed to those who obtain subscribers, say one copy for every seven subscribers or purchased.
- V. Application for subscription price obtain subscribers must be post paid, and be had at the Bookstore of William Woodward, Philadelphia; by whom the work will be printed for the publisher.
- VI. Persons who hold subscriptions will please to send in the names of their subscribers, by the 20th of November; (post paid) to Mr. W. Woodward, bookseller, Philadelphia.
- VII. Subscriptions will be received at the office of the Columbian Star.

Fruit and Ornamental Trees.

THE Subscriber tenders his thanks to the citizens of the District, and the States, for the patronage his establishment already received, and respectfully solicits continuance, pledging himself to exertion to merit it.

He has now on hand a choice collection of FRUIT TREES, consisting of Apple, Pear, Nectarine, Apricot, Plum, and other varieties of GARDEN TREES: with a variety of HARDY TREES, such as Currant, Gooseberry, and other Ornamental FOREST TREES, amongst which are, European and American Balm of Gilead, Fir, White, Red, and Black Pine; Norway, Black, Red, and Spruce Fir; Juniper and Arborvitae; Linden, Sugar Maple, Locust, Wood, Lombardy, and others; and a variety of others, native and foreign, for walks and plantations: Flowering Shrubs, Rose, Green House Trees and Plants, Ballerina, and other hardy Plants.

Also, a large quantity of the Prince of Ever Green, Thorn, and Main's Hedge, which will be sold at low prices to persons disposed to plant large Catalogues of the above articles, with prices fixed, can be had of the subscriber, at the Office of Mr. Thomas Leverage, near the Georgetown, corner of Bridge and High Streets, or of the following gentlemen, as agents, will receive and forward orders to: Abraham Coates, Philadelphia; Wm. Sinclair, Baltimore; Dr. Wm. Fitch, New York; Mr. John Bradock, New York; Mr. Thomas Swann, Annapolis; Mr. Leeburg, Va.

All orders from a distance, enclosing or referring to some person near, who can come responsible for the payment, will be with prompt attention.

JOSHUA PEIRCE,
Lincoln Hill, near Washington,
Nov. 9—2t.

Fashionable Hat Store.

PENNELL PALMIST

GOLDEN HAT

Pennsylvania Avenue

PARTICULARLY recommends to the public, and citizens generally, the most elegant

Superior Drab Hats

Now on hand, just finished, and fitted to wear, a new and superb style of gentleman's habit—manufactured under the particular care and management of the subscriber.

These Hats are the more particularly recommended, on account of their being made by the work of mechanics, professing the highest skill, and under the inspection of the subscriber.

ON HAND,

A great variety of every description of

Of all sizes, always to be had as above.

May 23—tf

PRINTING,

OF EVERY DESCRIPTION,

NEATLY EXECUTED

AT THE COLUMBIAN OFFICE

Washington City, D. C.

Oct. 23—